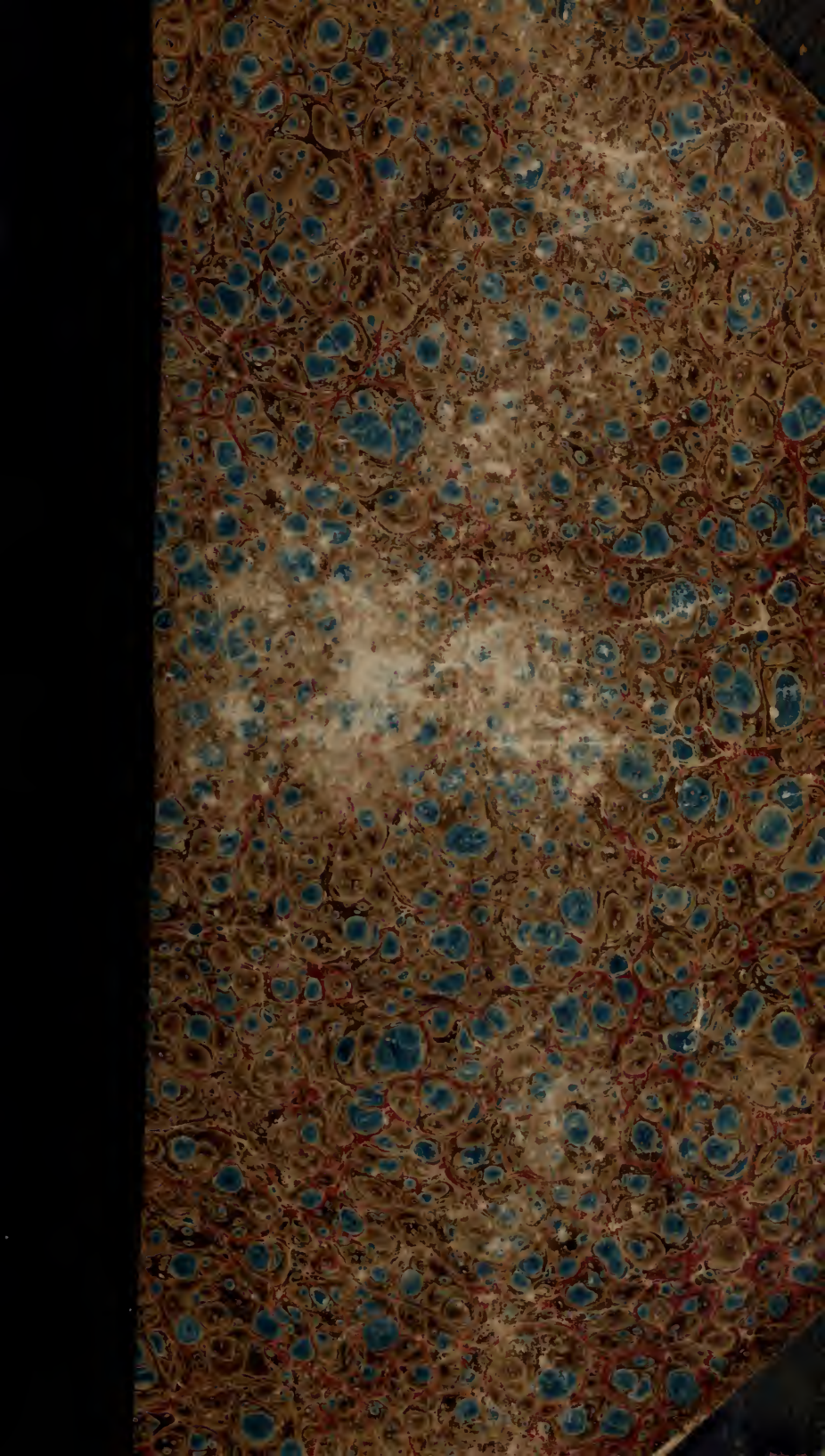

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THE

MASSACHUSETTS

Baptist Missionary Magazine.

VOL. IV.] MARCH, 1815. [No. 5.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Mr. Dodge of Wilmington, State of Delaware, to the Rev. Dr. Rogers of Philadelphia, dated Jan. 9, 1815, and communicated for the Magazine.

My very dear Brother,

IN compliance with your request, I proceed to give you a brief statement of the glorious work of God in this place.

For some reasons, I think it necessary to make a few preliminary remarks, and would observe that it is more than twelve years since I came to this town, during which time, I have baptized 195 persons. For a few of the first years, our Church was blest with a good degree of harmony and brotherly love: but after some time, there had some roots of bitterness sprung up, which gave us much trouble; so that I frequently resolved, and two or three times was on the very eve of leaving this place; but was prevented by some singular interpositions of Divine Providence. However, about a year since, I had fully determined at all events to remove, and that the fourth Lord's day in December should be the last time I would preach for the Church as their stated pastor.

My trials were now exceedingly great; I saw nothing but destruction for the Church, whether I stayed or went; often reflecting, "How shall I leave these few sheep in the wilderness?"—while many with tears would say, '*You must never leave us.*'—Sleep in a great measure had departed from me, and my soul was in deep waters—But there were some of the brethren who would say, "Be not discouraged, God is about to pour out his Spirit among us; and we are certain the Lord will not let you go; for he has a work for you to do in this place." God at this time raised me up some very

ſincere and ſubſtantial friends. The kindneſs ſhown me alſo, by ſome of my Preſbyterian brethren, will be had in grateful remembrance; for I may ſay of them as David did of Jonathan, "Their love to me was wonderful."

There was a very ſolemn attention paid to the word, for ſome time before any came to my houſe, with a deſire to offer themſelves as members; but in the laſt of November there was a young man, of a reſpectable family, who came, being under concern of ſoul, and apparently on the very borders of deſpair. As he was a perſon of good information, he aſked me many queſtions on doctrinal, experimental and practical religion; and after a lengthy converſation, he appeared much ſatisfied. He informed me afterwards, that he was brought in a great meaſure to deſpair, by reading the biography of Quakers, which diſſuaded from reading the Scriptures, and prayer, except a perſon felt the Spirit move. I requeſted him to lay aſide all books but the Bible, and take that for the man of his counſel, which he did; and in a ſhort time his ſoul was filled with divine joy, ſo that he and a Mrs. Y—— came before the Church, on the Saturday preceding the firſt Lord's day in January, 1814, and gave a relation of what God had done for them. This was a ſolemn time, and my heart was deeply impreſſed with this ſingular diſplay of divine power at the very time I had reſolved to leave the Church; that the Lord ſhould vouchſafe his boundleſs mercy in owning my feeble labours. I ſtill wiſhed to obtain permiſſion of the Church to remove, as I was now afraid to go without their conſent.

No perſon can conceive the ſtraits to which I was brought; but at laſt I was conſtrained, contrary to all my former arrangements, to ſtand ſtill and ſee the ſalvation of God. Our congregation increaſed, and was remarkably ſolemn. There was ſuch profound attention in time of prayer and preaching, that you would ſcarce ever hear even a foot move. I had for ſome time felt my ſoul much drawn out in ſupplication to God, with feelings that I can never fully deſcribe. At particular times, it ſeemed as though there were a thouſand cords of love and power, bound around my ſoul, drawing it up to heaven in ardent deſires for the ſalvation of ſinners.

At our Church-meeting in March, there were ſixteen, who had been long diſſatisfied, who applied for a letter of diſmiſſion to form a new Church. This was a painful occurrence to my feelings; yet I believe it was overruled for ſingular good to our Church. From that time, every diſcordant note ceaſed to ſound—and joy and union ſpread through the whole Church. All ſeemed to be of one heart and one ſoul.

About this time, the ſudden death of a young man impreſſed the minds of many. By particular requeſt, I preached on the occaſion. Many were ſo much affected, that they could not refrain from weeping, and ſome were ſcarcely able to leave the houſe. The power of the Lord fell upon the people, and his arrows were made ſharp in the hearts of many. The voice of the turtle was alſo heard, and the time of the ſinging of birds had now come. Preach-

ing, ſinging, praying and exhorting became very pleaſant work.—Indeed, to ſee and hear ſouls crying for mercy was truly refreſhing, and my poor ſoul began to recover ſtrength. Thus the work progreſſed till the meeting of the Delaware Aſſociation, which commenced the Saturday before the firſt Lord's day in June. At this time we had the pleaſure of ſeeing many ſervants of the Moſt High God, ſome of whom caught the fire, and entered with joy into the work. At this ſeaſon alſo, ſix followed Chriſt in the ordinance of baptiſm; the ſhore was lined with a ſolemn aſſembly to view the ſcene, and many were wounded in the heart.—Such a vaſt concourſe attended our meetings, that the doors, windows, aiſles, ſtaircaſes, and yard were full, and the people went away in droves, having no place not even to ſtand ſo as to hear. The work went on with great power, ſo that it became impracticable to diſmiſs the people as uſual. Many would meet me at the pulpit ſtairs, crying for mercy, often obliging me to ſpend one or two hours after preaching, in converſation. One day while I was thus ſpeaking, one of our deacons informed me there were ſome young men in the gallery, who were ſo much affected they could not leave the houſe, and wiſhed me to go up and converſe with them. I crowded along the aiſle, ſpeaking to many, till I came to the foot of the ſtairs, which I aſcended; and O! who can tell the feelings of my heart in ſeeing a number of young men pouring out the penitential tear, and each one ſaying, *I fear I have ſinned ſo much I can never be forgiven!* The people crowded up from below, and about an hour was ſpent in preaching Chriſt unto them. "This was none other than the houſe of God and the gate of heaven."

My houſe was now ſcarcely ever deſtitute of this kind of company, ſo that from early candle-light till ten o'clock, I had not time to converſe with all who were in diſtreſs of ſoul and who attended for that purpoſe. O my brother, this was heavenly work. Our meetings were frequent, and the brethren often prayed as though they had an important errand with Heaven; and on ſome particular occaſions, we could not break up till near eleven at night.

A pious lady one day obſerved to me, that we had become very diſorderly in holding our meetings ſo late! I replied, You know, Madam, every natural man's attention is about his body, "What ſhall I eat, and what ſhall I drink, and wherewithal ſhall I be clothed:" but when the Lord opens his eyes to ſee his loſt ſtate, and the value of his ſoul, his whole attention is turned to *that;* and his cry is, O what ſhall I do for my ſoul! what ſhall I do for my ſoul! But in a ſhort time he finds he has both to care for, and muſt pay attention to both; ſo the thing will regulate itſelf. I think it beſt, therefore, not to damp their zeal. She replied, Well, I think you are right.

There had alſo been for ſome time, conſiderable attention in the ſecond Preſbyterian Church. A few had obtained a hope, and many more were aſking the way to Zion. But under the preaching of the Rev. Meſſrs. Blackburn and Patterſon, on the fourth Lord's day

in June, the power of the Lord fell upon the people. I could compare it to nothing more similar, than the bursting forth of fire, which had been long confined. Every cheek appeared bathed with tears, and the dear youth crying "What shall we do to be saved." There has been twenty-eight added to them, and I think many more under concern. And although their meetings were frequent (being nearly every day and night for some time,) yet the people never seemed weary. But as I am not prepared to give the particulars of the work among them, I shall not enlarge.

In the month of August, on the first Lord's day, seven young men and five females were buried with Christ in baptism. Many hundreds attended at the water, and there the arrows of the Almighty were fastened in a number of souls who have since followed Christ.

In this month the work of the Lord went on with great power, and converts were daily multiplied, so that numbers were heard to say, *All Wilmington are turning Baptists.*

The visit you paid us on the first Lord's day in September, I think will never be forgotten by you, nor by us. Sixteen, you recollect, were baptized and joined the Church on that day. Since that time, I have baptized 19 more, making in all, since the reformation begun, 65.

This work has been principally among the youth, from 14 to 25 years of age; but there have been some as far advanced as 50, and one of only eleven years, who has obtained a comfortable hope. The experience of this little child was very interesting. One day, after relating many things much to my satisfaction, I asked her how her past life appeared in her view? "O!" said she, "very black." Do you feel a hatred to your former ways? "Yes, Sir, I do feel a great hatred to them." Why do you hate them, my child? "Because God hates them." Do you think God would be just to send you to hell for your sins? "Yes, Sir, I do, and wonder he has not done it long ago." How do you expect to be saved? "Through the Lord Jesus Christ." How does Christ appear in your view? "O! very precious; one altogether lovely." Do you feel so much love for Jesus that you could forsake all for him? "O yes, Sir, I could forsake father, mother, and all my brothers and sisters for him, and every thing else in the world!" I hope God will strengthen her to take up her cross, and to follow the Lord Jesus; for she meets with much opposition.

There was another dear little child, about 15 years of age, who has also met with the most violent opposition. One Lord's day morning, after preparing for meeting, she was asked where she was going? to which she replied, To the Baptist meeting.—Well, said her Aunt, you may go there to day, but this is the *last time you shall go!* When she went home, said her Aunt, Susan, I will now give you the choice of one of two things, either to quit the Baptist meeting, or leave my house! She replied, Well, Aunt, I will leave your house: for I would much sooner leave that, than the house of God! But after being from home some time, she was compelled

by her Aunt to return, and then not permitted to come to our meetings for ſome weeks. At laſt, one evening ſhe came without the knowledge of her Aunt; and when ſhe returned home, was aſked, where ſhe had been? She replied, To the Baptiſt meeting.—*What, have you been there again!—you ſhall ſuffer for that!* and gave her a moſt ſevere *cowſkinning!!* After which, the dear little ſufferer replied,—'Well Aunt, I have tried every way in my power to pleaſe you, even to the wounding and grieving of my ſoul; but I find it is of no uſe, and now let what will come, I am reſolved, in the ſtrength of the Lord, to take up my croſs and follow Chriſt.' This was on Wedneſday evening, and on Saturday ſhe related what God had done for her ſoul; and on the day following went into the water, bearing the *marks of the Lord Jeſus*, which ſhe carried for many days! Many have had to *ſtem* the torrent, which is no bad sign; for *dead fish* always go with the current.

Many miniſtering brethren have viſited and preached for us, whoſe labours have been owned of the Lord.—Among others, Elder John Leland's unexpected viſit and powerful preaching were remarkably ſeaſonable. If any perſon had given him a minute account of our ſtate, and he had ſtudied to preach ſo as to ſuit our particular circumſtances, his ſermons could not have been more appropriate. I have no doubt but that the Lord our God ſent him. There have been ſome additions to the Epiſcopal and Methodiſt churches, but how many I do not know.

The work is ſtill going on, and I think there are more than one hundred and fifty who have already obtained a good hope through grace.

O! my brother, no ſinner out of hell has ſo great reaſon to be humble before the Father of mercies as I have. When I look back, and ſee the change that has taken place in the courſe of twelve months paſt, I can ſcarcely believe my own eyes, and may truly exclaim, "What hath God wrought!"

Extract of a Letter from the Rev. Nehemiah Lamb to the Editor, dated Gorham, (State of N. Y.) June 4. 1814.

Dear Brother,

I HAVE juſt received and read, No. 37, of your uſeful Magazine, the peruſal of which, cauſed the tears of ſympathy to ſteal from my eyes; particularly in viewing the ſituation of our poor fellow men and women in heathen lands. Likewiſe the zealous efforts that are made to ſpread the goſpel amongſt them, together with what God hath wrought in other places: How great are his ſigns, and how mighty are his wonders!

As you ſolicit information reſpecting the ſtate of religion in theſe parts, I ſhall now proceed to give you ſome account of God's work

amongſt us. I removed to this place in January 1812, and found the Church in a divided ſituation. Party ſpirit reigned to the higheſt degree that ever I diſcovered it in any place. I ventured, however, through much fear, to caſt in my lot amongſt them; hoping, that being a ſtranger, I might have ſome influence on their minds. But it was almoſt in vain: for I was ſoon accuſed of being a partizan. I began to fear the fate of Jonah, for the "ſea wrought, and was very tempeſtuous." However, the matter was decided by a large council, the June following, in favour of the brethren with me. Two members were directly added by baptiſm, and for a time we enjoyed a comfortable ſtate. A clamour was, however, raiſed againſt us, by the oppoſite party, who declared that the Church was gone.

In the ſpring of the year 1813, the Lord began to diſplay his grace, and make bare his holy arm at an unexpected time, and in an unexpected quarter. I was called to attend a funeral (in the time of the great ſickneſs which prevailed,) where I took occaſion to ſpeak a few words to a young man, who was a ringleader at balls and other merry meetings. The words that were dropped, *were faſtened like a nail in a ſure place, by the Maſter of aſſemblies.* At our next covenant meeting he came forward with one more, who told their experiences, and were baptized. An uncle to this young man, who was in the habit of indulging in vanity, went with ſome others to ſee the curioſity. I believe God ſtood by me that day, and my preaching was not in vain. After the baptiſm, we returned to the houſe, where ſeveral expreſſed great concern for their ſouls; among others, the gentleman laſt mentioned. A few days after, I baptized ſeven in one day; one of whom had enjoyed a hope in Chriſt for a number of years; but her huſband was a great oppoſer, and had kept her back from making a profeſſion for a long time. When he found ſhe had a mind to be baptized and join our Church, he was greatly vexed. Having met her by a creek, he ſaid he would baptize her, and accordingly threw her into the water, firſt on one ſide, and then the other, declaring his determination to perſiſt, though God Almighty or Gabriel ſhould come down from heaven! The day ſhe was expected to be baptized, he took her (with a view to prevent it) into his waggon, and ſat out for Farmington: but juſt as he turned out of the road that leads to our meeting, his horſes' tackling gave way, and his waggon tongue dropped on plain ground. He fixed it again, and went on to the bridge which croſſes the outlet of Canandaigua lake, where his waggon tongue dropped again, and catching in a hole in the bridge, as the horſes were in full career, they tore up ſeveral planks, and partly fell through; but one of them ſprang forward with ſuch violence as to overturn the waggon, and they had all like to have periſhed on the ſpot. The man was ſo ſtruck, that in a fright he exclaimed, "God is fighting againſt me!" He immediately turned, and came to our meeting. I had juſt begun to diſcourſe from theſe words, *Therefore be ye not mockers, leſt your bands be made ſtrong*, &c.

After the public exercises, we repaired to the water, which was nearly a mile. As we went, there came on a very heavy shower of rain, which caused us to stop for a short time by the way. Whilst here, I called on this woman, to know if she had a wish to unite with us. She said it had been her mind so to do; but her husband was not willing she should join in this place. He replied and said, he had been opposed, but had now given it up, and wished to hear her experience. She soon with much joy, related the wonders of grace in such a striking manner, that it so affected him, that he said, "he must acknowledge with shame, that he was the one that had kept her back." Thus it appears, that He who looked through the cloud, and troubled the Egyptian host by taking off their chariot wheels, and who wrought gloriously for his people of old, is the same yesterday, to-day, and forever. He turneth even the shadow of death into the light of the morning, and giveth songs in the night.

A number more have come forward since, making between twenty and thirty in the whole, which have all been added since the council. And also some of those that were of the opposite party have returned. Not unto us, O Lord; not unto us, but unto thy name be the glory.

The 1st instant, I attended the ordination of two deacons at Palmyra; and the day following, a ministerial conference, when we adopted a constitution, and formed into a regular society, known by the name of *The Baptist Ministerial Society*. Elder Elkanah Holmes is one of our number, and has been greatly instrumental in establishing this meeting. The design of this society is to gain knowledge from each other, and to promote uniformity of sentiment among ourselves, so that we may lift up our voices together as watchmen on Zion's walls. Yours, with affection,

N. LAMB.

Extract of a Letter from the Rev. Mr. Blakesly to the Editor, dated East-Windsor, (Conn.) Jan. 16, 1815.

Reverend and dear Sir,

THROUGH the great mercy of indulgent Heaven, my family are still preserved from sickness and death. May you and yours enjoy the same blessings. Believing that you take a deep interest in the prosperity of Zion, I feel a pleasure in communicating to you some account of the good work of God in this region, since your visit here last May. Many who then appeared to be impressed with a deep concern for their souls, have found peace in believing; and others who were then careless and far from the kingdom of God, have since been brought nigh by the blood of Christ. The Church of Christ in East Hartford, where I statedly labour every other sabbath, has received by baptism on a profession of faith from that and the neighbouring towns, an accession of 37 members.

Our baptizing ſeaſons have been bleſſed to the comfort of the Church, and in ſome inſtances to the awakening of ſinners Our communion ſeaſons alſo have been very precious. To ſee ſuch a goodly number of the dear youth taking their places in the Church, with hearts diſſolving in thankfulneſs and eyes melting to tears, while partaking of thoſe ſignificant ſymbols of the body and blood of their dear Redeemer, is truly affecting. How animating muſt ſuch a ſight be to thoſe, who, like Simeon, had long been waiting for the Conſolation of Iſrael.

I humbly truſt that the glorious harveſt is not entirely paſt: ſome mercy drops are yet falling upon us, and we ſtill are encouraged to hope many more will be brought from darkneſs to light.

I underſtand that about 60 or 70 have been added to the Preſbyterian Church in the ſame town, who, we charitably hope, have obtained like precious faith with us. And may the language of our hearts ever be, Not unto us,but unto thy name, O Lord, be all the glory.—Wiſhing you much ſucceſs, in the cauſe of the ever bleſſed Jeſus, I ſubſcribe myſelf ever yours, &c.

ELIADA BLAKESLY.

[From a Female Correſpondent.]

Extract of a Letter to the Editor, dated March, 1814.

Rev. Sir,

I NOW incloſe fifty dollars, to be applied for the uſe of the miſſion, in the manner you ſhall judge moſt advantageous;—only, do not name me in print as the donor. Such publicity may, for aught I know, be ſometimes uſeful, in exciting others to charitable acts:—but the ſolemn and ſignificant words, "*They* have their *reward*,—make me afraid of loſing *mine*, when any needleſs parade is attached to the performance of my duty.

My beſt wiſhes, and, I would add,—my humble prayers attend the Eaſtern Miſſion:—but, I long to ſee more exertions for the ſpread of pure religion in this Weſtern world—theſe "goings-down of the ſun." I long for *peace*—not to gratify the avarice or pride of this or that political party;—but, that the peaceable kingdom of Jeſus might be made univerſally known; and eſpecially, that it might be made known to the original proprietors of our ſoil—the now ferocius allies of Britain. O, when ſhall *they* be taught to "look on Him whom they have pierced, in their cruelty?" When ſhall they "be in bitterneſs for *Him*," inſtead of bewailing their own wrongs, and seeking to avenge them?

"Haste, Sovereign Mercy, and transform
"Their cruelty to love;
"Soften the tyger to a lamb,
"The vulture to a dove."

Some parts of our Louiſiana territory already preſent an intereſting miſſionary field: and the time cannot be far diſtant, when it

will extend over South-America, and the West-Indies. There will, then, be work enough for our *evangelizing armies*, without sending them to the antipodes.

Might I but live to see the pure gospel making its way among all these Western "people, and nations, and tongues," and have evidence of being myself, humbly instrumental in accelerating its progress, I think I could, contentedly, offer up venerable Simeon's prayer, and "depart in peace."

But, alas! how long would it not be, before I could aid the glorious Redeemer's cause, were I permitted to do it, only on condition of harbouring nothing hostile to Him in my heart!

Yet, we must not stand still, through fear of the enemy within or without. If we "serve our God continually," HE will "deliver us from the lions"—and that, for his dear Son's sake!—To Him I commend you, myself, and all for whom we ought to pray!—Farewell.

FEMALE MISSIONARY SOCIETY IN PITTSFIELD.

[The following very handsome Letter has been received by the President, and its inclosure paid over to the Treasurer of the Society.]

Rev. Sir,

THOUGH strangers in person, yet professing to be one in Christ, we take the liberty to address you, and to inform you of our motives in sending the enclosed.—Having been made acquainted with the glorious work which God is carrying on in India by means of Missionary labours, and viewing it both our duty and privilege, we have long felt a desire to assist in promoting so glorious a cause. For this purpose, in September last, a small number of females belonging to the Baptist Church in Pittsfield,* joined in society, since which we have been casting in our mites, which amounts to the sum of ten dollars and ninety-four cents, which we wish to have applied to the purpose of translating the Holy Scriptures. Though our beginning is small, and the sum contributed trifling, yet we feel a degree of satisfaction, in thus manifesting our wishes for the spread of the Redeemer's kingdom among the heathen nations, and in places where his name has not been known.—May the exertions of our brethren, who like Paul have had perils by water and among the heathen; who have encountered the dangers of the deep, and endured the fatigues of a missionary life, to spread the gospel in the regions of the East, where superstition has long held her dismal reign, and where souls are perishing for lack of vision, be abundantly blest; and may the knowledge of the Lord soon cover the earth as the waters do the sea, and the whole earth be filled with his glory.

Done in behalf of the Society,

May 20th, 1814. MAHALA FRANCES, *Secretary.*

* We know not whether Pittsfield in this State or in New-Hampshire.

Extract of a Letter from one of the Missionaries when just recovered from a fever. Dated Readfield, Sept. 8, 1814, and addressed to the Editor.

Dear Brother,

IF you received my letter that was written in the time of my ſickneſs, I conclude you are held in ſuſpenſe with regard to the iſſue. I would therefore inform you, that the day that the letter was dated, the fever left me; and I have ſince been upon the recovery. Laſt Lord's-day was the firſt of my getting out to preach. I have now a proſpect of purſuing my former delightful work, of preaching Jeſus and him crucified.

During my ſickneſs, which was ſhort, I was favoured with calmneſs and compoſure of mind. Like the mariner, I thought that every wind and wave was bringing me to my port, which appeared to be at a ſmall diſtance from me. I had a *deſire to depart and be with Chriſt, which is far better* than to be here. But the ſcene was ſoon changed, and the wind came from a different direction, which drove me back upon the boiſterous ocean of life again. This was a great diſappointment to a poor worm who does not know ſo well how to chooſe for himſelf, as an all-wiſe Being does, to order his affairs for him. I am ſuſpicious of my awful wicked heart, thinking that I was too anxious to be gone, to be free from trouble; and too unwilling to continue in the furnace to have my droſs purged from me. I have, if I am not deceived, ſome faint deſires, that my ſpared life may be devoted to the Lord, and that I may be of ſome uſe in the church of God.

I hope and truſt, I had ſome right or holy exerciſes of heart while ſick, which was a great mercy to one that deſerves nothing but miſery. This is not, however, my beſt and brighteſt evidence of being in a gracious ſtate, or a child of God. That habitual exerciſe of heart, that embitters ſin to the ſoul; that cauſes a creature to loathe himſelf on the account of his inward filth, and the fountain of corruption within; that boweth a perverſe will to the ſovereign will of God; that ſweetly captivates every faculty of the ſoul; that draws the heart and affections to Jeſus as the chief object of their deſires, ſo that the creature can ſay with the Pſalmiſt, *Whom have I in heaven but thee, and there is none upon earth that I deſire beſide thee;* that temper of mind that conforms us to the heart-humbling, ſelf abaſing doctrine of the croſs, by which I would mean to be underſtood the everlaſting, electing love of God, in his predetermined counſel reſpecting the ſalvation of all his choſen people; [I know that the enmity of the natural heart, i. e. of the unrenewed heart, is ſuch, that there will be many ready to object and ſay, "Why then doth he yet find fault: for who hath reſiſted his will?" but the anſwer of divine inſpiration (if not now will certainly hereafter) ſtop the mouths of ſuch cavillers; *Nay but, O man, who art thou that repliеſt againſt God?*] in fine, that diſpoſition of heart, that leads

creatures to a near and daily walk with God, and cheerfully to take up their croſs and follow Chriſt; that which produces a ſuitable anxiety for the ſalvation of the ſouls of men; that makes us willing to forego all that the world eſteems great or good, and to encounter the greateſt difficulty in order to promote the Redeemer's cauſe; theſe exerciſes, I ſay, are in my view the characteriſtic marks of the true believer.

I truſt grace reached my heart when a giddy, vain youth, and brought me cheerfully to bow to the ſceptre of mercy, and gave me a reliſh for thoſe things that I had before deſpiſed; cauſing me to delight in thoſe objects of which I was before totally ignorant. Soon after, it was impreſſed on my mind, to go and *declare how great things the Lord had done for me.* From this time forth my work, yea, I may ſay, the very theme of my ſoul, hath been, in my broken manner, to proclaim abroad the name of Jeſus, to the moſt deſtitute and needy parts of our land. I have abundant reaſon to be thankful, that the kind and gracious Lord hath condeſcended to let me ſee ſo much of his good work of grace, in the ſalvation of my poor fellow men in this part of his vineyard. The precious truths which ſome preſumptuouſly and daringly call damnable doctrine, God hath owned to the converſion of many precious ſouls. Theſe truths have been the ſupport and conſolation of my ſoul. Oh the plan of grace! What honour it reflects upon the character of God! How ſafe for man!

Extract from Rev. Mr. Rice's Report to the Secretary of "The Baptist Society for propagating the Goſpel in India and other foreign parts," eſtabliſhed in Boſton, 1812, and ſince united with "The General Miſſionary Convention of the Baptiſt denomination in the United States of America, for Foreign Miſſions."

To the Rev. Daniel Sharp, *Correſponding Secretary of "The Baptiſt Society,* (inſtituted in Boſton in 1812) *for propagating the Goſpel in India, and other Foreign Parts," &c.*

REV. SIR,

IT will be recollected that the Board of your Society, in conjunction with brethren Bolles and Batchelder from ſocieties embracing the ſame object with yours, conferred on me, more than a year ſince, the honour and favour of extending the hand of patronage, requeſting me to proceed from Boſton to New-York and Philadelphia on Miſſionary buſineſs, and after viſiting thoſe places, to purſue the courſe, which circumſtances and the openings of Providence might ſuggeſt as moſt adviſeable. This patronage having been aſſumed by "The Baptiſt Board for Foreign Miſſions of the United States," inſtituted by "The General Miſſionary Convention of the Baptiſt Denomination in the United States of America for Foreign Miſſions," no official return has been made by me to the Board of your Society. I deem it proper, however, at this time, to ſubmit a communication.

The course of my proceedings, and their results, till the meeting of the Convention in Philadelphia last May, it is not necessary to detail. Since that time some things have occurred, which it may not be improper to state.—Arriving at Hartford, (Conn.) late in July, the Baptist Church in that place requested their Pastor, Mr. Cushman, to address a circular "to as many of the ministers and friends of our denomination" through the State as convenience would allow, "requesting a general meeting for the purpose of forming a BAPTIST SOCIETY FOR FOREIGN MISSIONS; said meeting to be held at Hartford, on Wednesday, the 31st of August." Meantime I made an excursion into Vermont, with a view to ascertain what might probably be done in that quarter. The prospect appeared favourable. Contributions were made for the mission in Middlebury, and in Windsor. Also, of Gen. Forbes of Windsor, I had the particular satisfaction to receive one hundred dollars, which liberal donation he had determined, soon after hearing of the change of sentiments in Mr. Judson and myself, to bestow upon the mission. He will pardon me, I hope, if I take the liberty to add, that besides this liberality towards the mission, "*he loveth our nation, and hath built us a synagogue.*" Mrs. Bradley,* of the same place, communicated to me five dollars in a letter, with some circumstances of peculiarity attending this offering, which it may not, perhaps, be improper to mention, and which will best be exhibited by transcribing her letter, as follows, viz. "In reading accounts from India, and contemplating upon those regions of darkness where many millions lie groaning under every species of imposition which can overwhelm human nature with despair; and in tracing the great and indefatigable labours of our beloved brethren and sisters, who have gone into those parts to show the deluded heathen the way of salvation, I have often sighed to possess an ability to further this good work; but as my dear companion incessantly labours to build up Zion, and has been successful in forming new societies and churches, in which we have thought it our duty to lay out all we could obtain for the extension of our American Israel, I did not know as my impressions ought to be regarded. Finally, I concluded, that if it were my duty to contribute any thing towards foreign missions, that He who sits in the heavens and has all beings and events at his disposal, would influence some of the rich to afford me the means. I engaged at the feet of Jesus, that if this should take place, I would give it willingly, and own him to be the author of this present, to be sent forward for the mission. Not long after this solemn engagement, a lady came some distance to Mr. B——'s meeting, and presented me a five dollar bill, which I now put into your hands, praying the Lord to crown your labours with success, and raise up many in our highly favoured country to accompany you in spreading the joyful news of salvation in the pagan world, and multitudes of both sexes to contribute liberally for the support of this important undertaking and the illumination and redemption of God's chosen."

At the time appointed I returned from Vermont to Hartford, and was present at the formation of "The Connecticut Society Auxiliary

* Consort of the Rev. Joshua Bradley.

to the Baptiſt Board for Foreign Miſſions." The manner of formation, and of commencing the proceedings, of this Society, gave me very high ſatisfaction. More than ſixty dollars were contributed on the occaſion. Alſo, a letter was received by the Clerk of the Baptiſt Church in Hartford, a ſhort extract from which follows, viz. "As I do not expect to be at Hartford, I thought it proper to addreſs a line to you, informing that the Baptiſt Society for Foreign Miſſions may depend on one hundred dollars annually, from me, for four years." I received a letter from the ſame perſon, on the ſame occaſion, ſaying, "Leſt my not being at Hartford this week, ſhould be thought owing to a want of proper zeal for the cauſe of truth, I write to inform you and my other baptized friends, that there is no ſuch reaſon for my abſence. On the contrary, I think I ſhall be there, in ſpirit. Oh, that my unworthy prayers might avail much for the promotion of the bleſſed goſpel, in its original ſimplicity and purity!" I would do myſelf the pleaſure to give the name, but the writer requeſted not to be mentioned in the proceedings, except as "A Friend to Foreign Miſſions."

I have ſince received ſeveral contributions, and donations from many individuals, but need not treſpaſs on your attention by detailing them, as it will be my duty to report them, particularly, to "The Baptiſt Board for Foreign Miſſions." The liberality of this place, (Keene, N.H.) I cannot, however, deny myſelf the pleaſing ſatisfaction particularly to ſtate. Remaining here over the ſabbath, waiting for a communication from Boſton, I was very politely requeſted to preach in the Congregational meeting houſe in this place. The Paſtor of this Church, Rev. Mr. Hall, deceaſed about two months ſince. A ſupply, however, by a member of the Aſſociation, to which Mr. H. belonged, would have been had, if I had not been preſent. I took the liberty of ſignifying that I ſhould not be unwilling to deliver a Miſſionary ſermon in the evening, and was happy to learn that the people were as willing to hear, as I could be to deliver a ſermon on this intereſting ſubject. I will only add, that after ſermon, the very liberal contribution of fifty dollars and ſixty cents was cheerfully put into my hands.

I have had the happineſs to attend ſeveral Aſſociations, beſides the yearly meeting which exiſts in Rhode-Iſland; theſe have all given decidedly favourable countenance towards Miſſionary operations. At the ſeſſion of the Woodſtock Aſſociation, at Weſtmoreland, (N.H.) 29th Sept. was formed "The Union Society of New-Hampſhire and Vermont Auxiliary to the Baptiſt Board for Foreign Miſſions;" and at the ſeſſion of the Vermont Aſſociation, Brandon, Vt. 6th Octo. was formed "The Vermont Society Auxiliary to the Baptiſt Board for Foreign Miſſions." Information has been communicated alſo, that in Utica, (N. Y.) has been formed "The Utica Baptiſt Society, to aid in Foreign Miſſions." Theſe, together with the "The Sanſom-Street Baptiſt Female Society for promoting Foreign Evangelical Miſſions, formed in Philadelphia ſoon after the meeting of the Convention, and the ſeventeen previouſly formed, make the preſent number of Baptiſt Foreign Miſſion Societies in the United States, twenty-two.

Since the formation of these societies, "The Country Baptist Missionary Society," whose annual meeting is in connexion with the meeting of the Leyden Association, though originally formed with reference principally, but not exclusively, to domestic Missions, adopted at its late annual meeting, several additional articles with particular reference to Foreign Missions, but without lessening its regard to the destitute parts of our own country. This Society has already contributed a handsome donation towards the Foreign Mission,* and will probably be able to forward at least one hundred dollars annually, to the General Mission Treasury. It may therefore with propriety be reckoned among the Foreign Mission Societies. During the session of the Dublin Association at Swanzey, (N. H.) was formed "The Dublin Society Auxiliary to the Baptist Board for Foreign Missions." Having mentioned these Societies, I cannot deny myself the pleasure of recording a grateful testimony to the excellent "Boston Female Society for Missionary Purposes." The liberality of this Society towards the Foreign Mission already displays itself,† and will probably be followed by such annual donations as should entitle this praise-worthy Association of Ladies, to hold a place among the Mission societies which compose the Baptist Missionary Convention. So that the number of these societies may now be reckoned at twenty-five; perhaps one or two others may have been formed, of which, information has not yet been had. No doubt, also, that much will annually be contributed by the numerous Female Mite Societies, Cent Societies, and others of similar description, in aid of the Missionary operations, besides the delightful satisfaction afforded the benevolent mind, in contemplating these happy and beneficial associations of charitable ladies.

In mentioning these, I cannot resist the pleasing emotion which impels me to advert to the New-York Female Society, notwithstanding its having been mentioned in the "Proceedings of the Baptist Convention for Missionary Purposes." These happy associations of charitable ladies for the sacred purpose of imparting the sweet savour of the name of Jesus to the heathen, cannot fail of being contemplated with admiration and delight by every benevolent mind, while at the same time they will inspire others to the praise-worthy imitation, and impart peculiar satisfaction particularly to the sisters in the Missionary field.

* See Baptist Missionary Magazine, p. 381.

† Ibid.

Extract of a Letter from the Rev. Dr. Fuller, dated London, August 17th, 1814, to the Rev. Dr. Staughton of Philadelphia.

"IT is pleasant to hear of the unanimity of the American brethren in the cause of Missions, and I sensibly feel their affectionate proposals of mutual correspondence.

"I have juſt returned from a journey in the North of England of about 600 miles, going and returning, in which I preached about 28 times in ſo many days, collected about 600 guineas for the Miſſion, and was better in health when I came home than when I ſet out.*

"I have juſt now received a letter from Dr. Carey, who ſays, 'The Burman Miſſion is fixed at *Ava* the capital, and a printing preſs is to be eſtabliſhed there, by order of the Emperor. My ſon Felix was ſometime ago ordered to *Ava* to vaccinate ſome of the younger branches of the royal family. He went, and was received with rather more honour than he would have wiſhed for. He requeſted leave of the Emperor to ſet up a printing preſs, which was granted, and he *required to reſide at Ava.* Brother Judſon, who is at Rangoon, and feels happy in that miſſion, will continue there till ſome further help can be ſent thither. I wiſh we had a brother from England to ſettle there, we ſhould then have a ſtation at each end of the empire.'

"I think if brother Carey had known the difficulties of an American brother being admitted into Britiſh India, he would have ſaid, *Burmah muſt be the ſeat of our brother Rice's labours.* Such, however, is my preſent judgment. We hope to ſend a brother ſoon, but if brother Rice can get to Burmah alſo, they will find him work.

"In a few weeks we have a ſhip going for Bengal, captain Kemp, the owner. He and Mrs. Kemp are both members of the church at Serampore. There is a lieutenant Moxon alſo in the Mahratta Country, a member, a very uſeful man, who has married Dr. Carey's niece.

"Dr. Carey lately baptized another lieutenant in the army; and another church of 60 members is formed, in the 24th regiment, with elders of their own.

"I can only add my kind reſpects to Dr. Rogers, Mr. Ralſton, Captain Wickes, and others whom I may not name."

* The great and good Dr. Fuller, within the laſt three years, has laboured under ſuch bodily complaints, which, he writes, will probably never leave him, till they lodge him in the grave! And while his ſtrength is diminiſhing, his work is greatly increaſing!

Religious Remembrancer.

ADDRESS

Of the *Baptiſt Miſſionary Society* in Great-Britain, to the Public.

THE BAPTIST MISSIONARY SOCIETY was formed October 2, 1792, by a few individuals aſſembled at Kettering, in Northamptonſhire; and has riſen, from very ſmall beginnings, to a magnitude which loudly calls for grateful acknowledgments to the Father of Mercies, and for ſtrenuous exertions from all who long for the extenſion of the Redeemer's kingdom, and the conſequent happineſs and purity of mankind.

Considering the Holy Scriptures of the Old and New Testament as the only sufficient and external rule of faith and practice, it has ever been a principal object with this Society to combine the Translations of the Sacred Writings with their endeavours to propagate, by oral instructions, the doctrines they contain. Their aim is, to lay as a foundation, the common faith once delivered to the saints; and to furnish all nations, among whom they go, with a standard of acknowledged authority, by which the principles and conduct of themselves and their Missionary Brethren may be tried. Acting on this broad and catholic principle, for the promotion of that universal Christianity taught in the New Testament, and which must finally be the religion of the whole earth, it will not excite surprise that this Society has been aided by the generous and liberal assistance of Christians of all denominations throughout England, Scotland, Ireland, and the United States. Churchmen, Presbyterians, and Independents have each borne a part in this labour of love; and shown a lively interest in the support and extension of these missions, and particularly in the translations carrying on at Serampore.

In the course of about fourteen years, above five hundred persons of different nations—Hindoos, Mahometans, Armenians, Portuguese, and others—have "heard, in their own tongues, the wonderful works of God;" and have been baptized, on a profession of repentance towards God and faith in our Lord Jesus Christ. Between thirty and forty persons are regularly employed in preaching the Gospel, in six different languages; and several schools are maintained, in which many hundreds of poor children are instructed in writing and reading, and in the knowledge of the Holy Scriptures.

Eighteen different stations are occupied by the Missionaries: viz.

1. *Calcutta* and *Serampore*. At the former, Dr. *Carey* chiefly resides, having been appointed, by Marquis Wellesly, Professor of Sungskrit and Bengallee, in the College of Fort William. The Missionaries have here erected a large Chapel, in which worship is regularly performed; and a School-room, ninety feet by seventy, which it is calculated will contain nearly one thousand children. Several native brethren are employed in preaching from house to house, in different parts of the city.

At *Serampore*, about fourteen miles from Calcutta, on the banks of the River Hoogly, the Mission premises are situated, comprising the printing-office, schools, dwelling-houses, &c. Here Dr. *Marshman*, Mr. *Ward*, and Mr. *Lawson* reside.

2. *Cutwa*, a town to the North of Serampore, where Mr. W. Carey, second son of Dr. Carey is stationed.

3. *Jessore*, East of Serampore. Here Mr. Petruse, an Armenian by birth, superintends a large Church of native converts.

4. At *Dhacca*, Mr. Cornish and a young Brahmin, Bhagvut, are diligently labouring in the work of the Mission.

5. *Goamalty*, a large village near the ruins of the ancient City of Gowr, occupied by Mr. Da Cruz, a Portuguese.

6. At *Dinagepore* is an increaſing Church, under the care of Mr. Ignatius Fernandez.

7. *Chittagong*, in the Eaſtern extremity of Bengal, on the borders of the immenſe foreſts of Teak-wood, which divide the Britiſh dominions from the Burman Empire. To this place a young man, of the name of Du Broyn, has recently been ſent from Calcutta; and his proſpect is very encouraging.

8. *Digah*, in Hindoſthan, is a ſtation occupied by Meſſrs. Moore and Rowe, who are engaged in a School themſelves, and ſuperintend three Native Schools, containing about one hundred children. Brindabun, a native convert, aſſiſts them in preaching in the neighbourhood.

9. *Patna*, a city containing five hundred thouſand inhabitants. Here is ſtationed Mr. Thompſon, who, having been born in the country, is able to converſe and preach in three languages; and has the moſt pleaſing proſpect of ſucceſs in his labours.

10. *Agra*, a city on the borders of the Sikh country, about one thouſand miles from Calcutta, where Meſſrs. Peacock and Mc Intoſh are ſtationed.

11 *Sirdhana*, the capital of a ſmall independent territory to the North of Hindoſthan, to which Mr. Chamberlain is gone, at the requeſt of the Prime Miniſter of her Highneſs the Begum.

12. In the Province of *Oriſſa*, in the vicinity of the Temple of Juggernaut, Mr. John Peters, an Armenian, is labouring with great ſucceſs. Several perſons, engaged in the immediate ſervice of the Idol, have accepted the New Teſtament.

13. At *Nagpore*, in the heart of the Mahratta Country, a reſpectable European has been long actively employed in circulating the Scriptures.

14. To *Bombay*, on the Weſtern ſide of the Peninſula, Carapeit Chator Aratoon has recently been ſent.

15. At *Rangoon*, the chief ſea-port of the Burman Empire, Mr. Felix Carey, the eldeſt ſon of Dr. Carey, reſides. Surrounded by tumult and danger, he has made conſiderable progreſs in tranſlating the Scriptures; and has lately been ſtrengthened by the acceſſion of Mr. Judſon.

16. In the Iſland of *Ceylon*, at *Columbo*, Mr. Chater has begun to labour with very encouraging proſpects before him.

17. *Pandua*, at the Eaſtern extremity of Bengal, within a fortnight's journey, on foot, of China, where Kriſhnoo, a moſt zealous and indefatigable native preacher, is lately gone, and has already baptized ſeveral perſons.

18. The laſt regular ſtation is the Iſland of *Java*. Mr. Robinſon has recently proceeded to this iſland, which is a general reſort of all the Eaſtern nations for traffic. He has a Church compoſed of Britiſh ſoldiers, to which conſiderable additions have lately been made.

With regard to the TRANSLATIONS OF THE SCRIPTURES.*

1. The whole Bible has for several years been translated into *Bengalee*, the fourth edition of which is now in the press.

2. The whole New Testament has been completed in four other languages, *viz. Sungskrit*, *Orissa*, *Mahratta*, and *Hindee*, which are circulated to a great extent, and read with great avidity.

3. Dr. Marshman has translated the whole New Testament into *Chinese*; and printed the three first Gospels. The Old Testament is translated to the Second Book of Samuel, and commenced printing.

* Besides the Translations of the Scriptures, the Missionaries have published several Works relative to Oriental Literature. Dr. Carey has published,

1. The Ramayuna of Valmeeki, a Sungskrit poem, with an English translation (in conjunction with Dr Marshman,) under the patronage of the Asiatic Society and the College of Fort William. Three volumes 4to. are already published; dedicated to Sir George Barlow

2 A Grammar and Dialogues in Bengalee. Second edition.

3. A Grammar of the Mahratta language. Second edition.

4. A Mahratta Dictionary.

5. A Sungskrit Grammar, 4to. dedicated to Marquis Wellesley.

"He has also just finished the printing of a Grammar in the Punjabee language; and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, the Ballachee, and the Orissa Languages. In addition to these various and extensive labours, this pious Minister and indefatigable Scholar will complete, in two years more, his Bengalee Dictionary."

"A Grammar of the Burmah language, by his son Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press at Serampore."

Dr. Marshman has commenced publishing the Works of Confucius in the original, with a Translation and Commentary; dedicated to Lord Minto.

"He has also composed a Work under the title of *Clavis Sinica, or Key of the Chinese Language.* Of this Work the first part is already printed, and consists of two Dissertations; the first, on the Chinese Character; the second, on the Colloquial Medium of the Chinese. The second part of the Clavis will be a Grammar of the Chinese language. These two parts of the Work will contain from four to five hundred quarto pages; and Dr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters in the whole of Confucius; which he conceives will render it a complete Key to the Language. The passages in Chinese characters contained in these Works, are printed on moveable metal types, which Dr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection not known before."

"Mr. Ward has also recently published the second edition of a Work, in four quarto volumes, on the Religion, Writings, and Manners of the Hindoos."

The quotations in this note are made from a Valedictory Address delivered by Lord Minto, September 20 1813, in which he adds,

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable Community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful Establishments they have formed, and which are conducted by themselves.

4. Progress has been made, more or less, in translating and printing the New-Testament in the following languages:—*Assamese, Carnata, Napalese, Maldivian, Brij Basa, Cashmirean, Sikh, Guseratic, Burman, Telinga.*

5. The Missionaries are also printing for the the Calcutta Bible Society, the New-Testament in *Cingalese, Persian, Tamul, Hindosthane,* and *Malay.*

The Society has recently commenced a Mission to the West-Indies. At *Jamaica,* Mr. *Moses Baker,* a man of colour, has met with considerable success among the Negroes. In December last, Mr. John Rowe sailed thither. Accounts have been received, stating his arrival and kind reception from several respectable persons, though he had not been able to form any settled plan of operation.

The annual expenditure of this Society has generally been about £6000; but this year it has amounted to upwards of £9000, exclusive of the expenses of sending out two Missionaries to the East-Indies: Mr. Trowt and Mr. E. Carey, nephew of Dr. Carey. Another is expected soon to sail to the same quarter. Mr. Rowe, also, will at present be in need of very considerable pecuniary assistance. By these means, the funds of the Society are *totally* exhausted; but they have hitherto found a bare statement of facts sufficient to interest the Christian public in their behalf; and they doubt not of receiving that generous assistance from their friends which is solicited in this Address, and which the present emergency requires.

July, 1814.

Extract of a Letter from Rev. A. Judson, to the Rev. Mr. Emerson of Beverly, dated Rangoon, January 7th, 1814.

Dear Brother,

IT is nearly a year since I wrote to America, my last being forwarded by brother Rice. I have had no opportunity of conveyance since that time; nor have I any at present. I intend to send this to England, hoping, that on its arrival, the war may have terminated, or that it may find a conveyance in some dispatch vessel.

We have been here about six months; have been living in the mission-house, with brother Felix Carey's family, but expect, in a few days, to take a house within the walls of the town, on account of the bands of robbers, which infest all the country, and which have lately become very numerous and daring. Our situation is much more comfortable than we ever expected it would be in such a country. We enjoy good health, and though deprived of all congenial, Christian society, we are very happy in each other; I think we frequently enjoy His presence, whose smile can turn the darkest night to day, and whose favour is the fountain of all happiness. "Peace I leave with you, my peace I give unto you," said our departing Saviour; and the faithfulness of his words we richly experience.

There has yet been but very little effected in this country to any real missionary purpose. Brother Carey's time is greatly occupied in government matters. The Emperor has given him a title, and requires him to reside at the capital. He is just now going to Bengal on his Majesty's business, and expects after his return, to take his family up to Ava, and settle there. Not a single Burman has yet been brought to the knowledge of the truth, or even to serious inquiry.

In all the affairs of this government, despotism and caprice are the order of the day. The present Viceroy of this province is a savage man. Life and death depend on his nod. He is very large in stature; and when he stalks about, with his long spear, every body shrinks from before him. I called on him once, but he scarcely looked on me Nancy waited on her Highness, and was much better received. This man, however, is about to be re-called to Ava, and it is doubtful whether he will return. During the interim, we expect all things will be in confusion, and this is one reason why we desire to get within the walls.

My only object at present, is to prosecute, in a still and quiet manner, the study of the language, trusting, that, for all the future, "God will provide." We have this consolation, that it was the evident dispensation of God, that brought us to this country; and still farther, that if "the world was all before us, where to choose our place of rest," we should not desire to leave Burmah. And our chief anxiety is, that brother Rice may not be able to join us again. But even this we desire to leave in His hands, who doth all things well.

We have generally made it a point to write by every conveyance, to Dr. Worcester, my father, and you or some of the family at Bradford, besides many letters to other friends. By an extract from an American Gazette, which straggled into these parts, we have learnt, that the Caravan reached Salem in safety. Unfortunately we sent but very few letters by her, as we had sent by many preceding ships. All our news from America consists in a copy of the 3d Report of the Commissioners, and some general hints in the India papers concerning the war. We have heard, that letters were brought us by the Alligator; but they were sent to the Isle of France, after we had left there. We expect, however, to recover them at last. We cannot express our longing to hear once more from our country. We want to hear all about the war; what places, and what families of our acquaintance have been affected thereby. How much we anticipate from brother Rice's return! If this reaches you, I beg you will send a copy to my father, and and also to Bradford. I shall leave room for N—— to conclude, and remain,

Your affectionate brother in the Lord Jesus,

A. JUDSON.

BOSTON FOREIGN MISSION SOCIETY.

THE Baptiſt Society for Foreign Miſſions held their annual meeting in the Second Baptiſt Meeting-houſe in Boſton on the ſecond Wedneſday in October laſt, when it was expected that the Rev. Mr. Rice would have delivered a ſermon on the occaſion; but as it was inconvenient for him to attend at that time, the ſermon and collection were poſtponed until Wedneſday evening the 9th of November. Due notice having been previouſly given, and the evening being very fine, a full and reſpectable aſſembly collected, to hear what could be offered in favour of a foreign Miſſion. Deeply impreſſed with the importance of his ſubject, our excellent brother pleaded the cauſe of the poor heathens with unuſual eloquence and pathos. After a very luminous exhibition of ſcripture prophecies relative to the extenſion of the Redeemer's kingdom among the Gentiles, and ſhowing that Chriſt will ultimately have the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, he proceeded to a ſtatement of facts relative to the preſent ſtate of India. The deplorable condition of the many millions of idolaters inhabiting the regions of the Eaſt, was very feelingly deſcribed. When the preacher, with a delicacy which did honour to his feelings as a Chriſtian, repreſented the holy ardour and pious zeal manifeſted by the Miſſionaries, who have *left all and followed Chriſt* into thoſe remote regions; and eſpecially, when he named Mrs. Judſon, and Mrs. Newell, and pointed his audience to the grave of the latter, a very ſenſible impreſſion was produced upon the aſſembly, and the miſſionary ſpirit ſeemed to vibrate in every heart.

After the ſermon, a collection was taken for the ſupport of the miſſion, amounting to 185 dollars; which, conſidering the difficulty of the times, and the numerous calls for charity, was certainly very handſome.

Extract of a Letter from Rev. G. Robinſon, to the Editor, dated Wilmington, (Ver.) Jan. 1815.

Dear Brother,

AS you have requeſted ſome account of the late revival of religion in Dover, (Ver.) I feel happy to ſubmit the following ſtatement. In the month of April 1813, I went to Dover, at the united requeſt of the Baptiſts and Congregationaliſts, to preach with them for ſix months. Nothing ſpecial occurred until June, when it was obſerved, that the congregation and the attention of the people greatly increaſed. Encouraged by theſe appearances, we appointed a meeting for religious conference, which was ſo well attended, that we appointed another, and finally concluded to hold our conference meetings every Thurſday. A deep ſolemnity was perceived ſoon to prevail. A young man in particular, who had been a ringleader in vanity, appeared to be under pungent conviction. In a few

weeks he was hopefully brought to the knowledge of the truth, as it is in Jesus. This made a great impression upon others, and from this time the work began rapidly to increase and spread in different parts of the town. It soon reached the Church and Society in Somerset, under the pastoral care of Elder Mann. This good work continued, and increased until September.

The subjects of the work were about forty in number, part of whom joined the Congregational church in Dover, a part united with Elder Mann's church in Somerset, and the remainder united with the Baptist brethren in Dover, and were constituted into a church on the 5th of October last. They appeared to be deeply and scripturally wrought upon, as was observed by visiting brethren. There was no noise, no tempest, no confusion; they appeared to have a great sense of their depravity, guilt and condemnation; and to be brought to rely wholly upon the blood and righteousness of Christ for salvation. The attention was so general during the work, that even in the busy season of harvest, more than two hundreds usually attended our conferences on Thursdays. There was great harmony between the two denominations during the work. The attention was general, but was particularly solemn among the youth. Among the most remarkable instances of conversion, I would mention a young man and his wife. Her attention was first awakened; and the deep concern of mind which she manifested, served at first only to stir up the enmity of his heart against the work. When conversing together upon the subject, she asked him if his mind had never been seriously impressed respecting the importance of religion? To which he replied, (not in the most pleasant manner) "No, it never was, nor do I think it ever will be." She mildly observed to him, that she thought it was high time for *her* to repent, and attend to religion. His answer was, "Well, if you think it your duty, I shall not oppose *you*, nor must you oppose me in my way." Upon this, he left the house, as he afterward observed, in a perfect rage. He had not, however, proceeded more than 70 or 80 rods, when something seemed to say to him, Young man, have a care what you do. The words of Jesus to a persecuting Saul immediately followed in a most solemn and powerful manner, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." He that moment became powerfully impressed with a sense of his deep depravity and wretchedness; and after a few weeks, he and his wife were both brought to rejoice in hope. They are now members of the Baptist church in Dover, and give good evidence of vital piety and devotedness to God, who bought them with a price. During last summer, an aged gentleman, upwards of 70 years old, has hopefully been born again. Also a Universalist, and a Deist, both men of good abilities, have, by sovereign grace, been brought to renounce their former errors, and cordially to embrace the humiliating yet comforting doctrines of the cross. Such displays of divine grace, encourage us, my dear brother, to pray, Lord, thy kingdom come.

Yours respectfully, GEORGE ROBINSON.

Extract of a Letter from the Rev. Mr. Train, to the Editor, dated Framingham, Feb. 15, 1815.

Rev. and dear Sir,

YOURS of the 4th, requesting some account of the revival in this place, came to hand on the 13th instant. I had contemplated sending you some information upon the subject, but concluded to postpone it for the present, hoping hereafter to be able to give the public a more full and pleasing statement, than it is possible for me to give in the present state of the work. The Lord has done, and is still doing, great things for us, for which we have reason to be truly glad. For four or five years past, there has been good attention to the word, and some have been brought, every year since I have statedly preached in this town, to rejoice in God their Saviour. The year 1813 was, however, a most cold and barren season, and the cause of Christ appeared to languish; but early the last summer, an attention to religion began to increase, and to become general throughout the town. I baptized the first person after the revival commenced on the 24th of July. The work has been gradual, but very solemn and impressive. I have baptized at different times between 30 and 40, and there are from 15 to 20, who are expected to put on the Lord Jesus Christ publickly by baptism, as soon as the severity of the weather abates. Our place of baptizing is at some distance from any house, which renders it inconvenient, when the weather is extremely cold. I have baptized none since January 12th, but several persons have been examined and accepted by the Church, and are waiting for an opportunity. Persons from 12 to 60 years of age have been the subjects of this work of divine grace. There has appeared nothing, which looked like enthusiasm, or a zeal without knowledge. Old and young have been brought to see the infinite purity and strictness of the divine law, to read their just condemnation thereby, and to fly to Immanuel for their relief. The work still progresses, and if you could make it convenient, we should be peculiarly happy to receive a visit from you. The Rev. Mr. Kellogg has had about twenty added to his Church since the revival. This work made its appearance a few months before my dear wife fell asleep in Jesus. It served much to reconcile her to the will of God, and has contributed much to my support in my affliction. I feel as though I could say, "he hath done all things well."

Yours affectionately, CHARLES TRAIN.

REMARKABLE ANECDOTES.

THE Rev. Philip James was pastor of the Welsh-Neck church on the Pedee-river, (S. C.) He was ordained over the church 1743, and died 1753.

This venerable man passed through a very singular scene about three months before his death; the narrative is related in full by Mr.

Edwards, but we shall be able to give only the substance of it here, which is as follows: He was greatly afflicted for the death of a favourite child, and bewailed his loss in the language of David, *O Abel, my son, my son, would to God I had died for thee, &c.* In the midst of his wailings he fell to the ground as if dead, and was taken up and put on the bed, where he continued for near an hour, without any signs of life. When he revived and saw the people about him weeping, he bid them desist, adding, "Had you seen what I have seen, you would not be in trouble about the dear little one." His wife and the company urged him to tell what he had seen concerning the child. He was reluctant to it, but their importunity prevailed, and he went on: "The child now enjoys more happiness in one moment than compensates for all the miseries he endured through life, and the pangs of death also." He then related how he had been transported by a celestial conductor to the paradise of God, where he was chided for his excessive grief, and saw his child in the full stature of a man, in company with the angelick hosts, and uniting in their songs of praise. At length his conductor said to him, "*I am one of that company, and must join them.*" Having said this, the entranced spirit began to sink fast, and soon found itself united with the body. This account is preserved by the family, and is signed by four respectable witnesses.* After this vision, the old man minded no worldly thing, but was full of heavenly joy, and attentive only to spiritual concerns.

THE Rev. Edmund Botsford, pastor of the Baptist church in Georgetown, S. C. when preaching at Stephen's Creek, a little over the Savannah river, S. C. was called upon to baptize Sarah Clecker, the wife of an ignorant, wicked Dutchman. The woman observed, she did not know that her husband would consent to her being baptized. Being informed he was present, Mr. Botsford called him up to him, and addressed him as follows: "Mr. Clecker, I have reason to hope that your wife is a believer in Christ, and she wishes to be baptized; but she is unwilling to go forward, unless you give your consent. I suppose you do not object, Sir." "No, no, Got forpit I shoult hinter my vive, she was one goot vive." While they were preparing for the water, the little man fell into a great rage, and cursed the preacher for "a —— goot for notting son of a ——. Vaut, to ax me pevore all de beble, if he may tip my vive." But this Mr. Botsford did not hear of it till afterwards. Returning from the water, he saw Mr. Clecker leaning against a tree, apparently in great trouble. He stepped up to him, and asked him what was the matter? "Vaut was de matter? why, Sir, my vive is going to hefen and I am going to the tivel. I am a boor lost sinner: I can't be

* Edwards's MS. Hist. &c. p. 19, 20.

forgiven: I fear de ground will open and let me down to de hell, for I curſed and ſwore you vas one goot for notting —— ſon of a ——. Lort have mercy on me." This was in July; the miſerable man found no comfort till he was brought into the liberty of the goſpel; and the September following, Mr. Botsford baptized him.

MEMOIR OF MRS. ELIZABETH TRAIN.

Mrs. Elizabeth, late conſort of Rev. Charles Train, of Framingham, was born at Weſton, July 1ſt, 1785, of reſpectable Pedo baptiſt parents, who in her infancy publickly dedicated her to God by what they conſidered baptiſm; and as all parents do, who feel intereſted in the future welfare of their children, they early inſtructed her in the principles of religion. She however had no very forcible impreſſions of a religious nature, until about twenty-one years of age. At this time, her mind was deeply impreſſed with a ſenſe of her ſituation as a ſinner, and ſhe obtained, as ſhe thought, a good hope through grace. But in a very ſhort time ſhe ſo far loſt the enjoyment of it, as to doubt, whether what ſhe had felt was real or imaginary. She pretty much concluded, it was only an illuſion of fancy; but through mercy ſhe never relapſed into that ſtate of neglect and indifference, from which ſhe at this time emerged. She was led to frequent ſelf-examination, a prayerful peruſal of the ſcriptures, and cloſe attention to the diſtinguiſhing ſentiments of the Baptiſts. She felt deeply intereſted in the proſperity of religion, and wiſhed for nothing ſo much, as a ſaving knowledge of God and his Son Jeſus Chriſt. About a year previous to her deceaſe, her mind was more ſolemnly impreſſed than ever, and ſhe felt it to be her duty to forſake all, and follow Chriſt. Having faithfully ſearched the ſacred volume, and not finding any ſupport for infant baptiſm, ſhe became fully convinced, that the Baptiſt ſentiments and the practice of their Churches were moſt conſiſtent with the word of God. She always ſpake of her parents with the greateſt affection, was thankful for their pious inſtructions and prayers, and felt peculiarly happy in being obliged to diſſent from them only, with regard to the ſubjects and mode of baptiſm. With reſpect to infant baptiſm, ſhe conſidered it entirely out of the queſtion, inſomuch as the ſcriptures are wholly ſilent upon the ſubject. After reading many plauſible arguments in favour of ſprinkling or affuſion, ſhe viewed the practice at the beſt to be doubtful, and had no heſitation in renouncing it for immerſion, which all admit to be valid. She loved all of every perſuaſion, who gave proof of ſincerity, believing that the real children of God, when they ſhall ſee as they are ſeen, and know as they are known, will not fail of ſeeing eye to eye. Her views of a Saviour

and of her intereſt in him, continued to brighten, from the time ſhe made a profeſſion to the cloſe of her life. She poſſeſſed a delicate conſtitution, and a mind too ſtrong and vigorous for the durability of the feeble tenement it inhabited. Her reſolution often carried her beyond her ſtrength. Until the age of twenty-three, ſhe had all the bloom of perfect health. About this time ſhe was viſited with ſymptoms of the diſorder of which ſhe died. She ſo far recovered as to call herſelf well; but frequently would obſerve that the conſumption would in all probability bring her to her grave, and at no diſtant period. About fifteen months before her death, while attending the funeral of Elder Rathbun at Bellingham, ſhe was ſeized with a violent cold, from which ſhe never recovered; nor did ſhe expect to recover. Her decline was very gradual until the 14th of September laſt, when ſhe fell aſleep in Chriſt, as we have every reaſon to ſuppoſe. Her mind was perfectly calm through all her ſickneſs; ſhe could give directions for the management of her family, and ſpeak of leaving them, with as much compoſure as if ſhe were going a ſhort journey. Her hope of future perfect bliſs raiſed her above the world, or the fears of death. Her parting exhortations and counſel will by many be long remembered. From fifteen to twenty-five years of age, ſhe was engaged more or leſs in teaching ſchool; an employment for which ſhe had a particular fondneſs, and for which ſhe was admirably calculated. She poſſeſſed an evenneſs of temper and ſweetneſs of diſpoſition, which never failed to ſecure the reſpect and eſteem of her pupils; her vivacity and affability rendered her company equally engaging to old and young. Her mind was richly furniſhed with uſeful knowledge, derived from extenſive reading, and actual experience. Few have ever made greater improvement with equal advantages, or accompliſhed more in the ſame ſpace of time. But her uſeful life is ended, and ſhe has followed to the world of ſpirits her father, her eldeſt ſiſter, and three brothers, all (except one) victims to conſumption. She died in the 30th year of her age, leaving many relatives and an extenſive acquaintance to lament her early departure.

"He mourns the dead, who lives as they deſire."

MEMOIR OF REV. JAMES REED.

THE Rev. James Reed, late paſtor of the Baptiſt church in Attleborough, was born in Freetown, Maſſachuſetts, of reſpectable parents, June 17, 1769. He embraced Chriſtianity in the 22d year of his age, and ſoon after engaged in the miniſtry. He ſpent four or five years with the churches in Tiverton and Somerſet. After which, he ſpent one year with the Baptiſt church in Bridgewater, then under the paſtoral care of Rev. George Robinſon, who at that time was out of health. From thence he removed to his native town, where he received ordination as an *itinerant*. After reſiding at this place about two years, the church at Attleborough, (at that time vacant) invited Mr. Reed to ſettle with them, and take upon him the paſtoral office.

The laſt fourteen years of his life he ſpent with this church, in the faithful diſcharge of all the duties of the ſacred office; greatly beloved and eſteemed for his work's ſake. As a citizen, Mr. Reed maintained an unſpotted character, and in all his commerce with the world, as well as in the diſcharge of his official duties, he manifeſted the moſt pure and unbending integrity. As a preacher, Mr. Reed was highly eſteemed, not only by his immediate charge, but by all the churches and miniſtering brethren who had the happineſs of being acquainted with him. His ſentiments were thoſe profeſſed by the *Warren Baptiſt Aſſociation*, of which he was a member. *Free ſalvation by grace alone*, formed the grand theme of his preaching, which was not in vain in the Lord. The goſpel which he had faithfully and ſucceſsfully preached to others, was the ground of his hope in life, and the ſource of all his conſolation in death.

He ſuſtained the endearing relations, and diſcharged the various duties of domeſtic life, as a huſband, a father, and a friend, with fidelity and affectionate tenderneſs.

In his death, the family have to lament the loſs of an endeared friend, a counſellor, a guide; his church of a faithful and able miniſter of the New Teſtament; and the community at large, of a worthy fellow-citizen. But we ſorrow not as thoſe that have no hope: for it is written, "Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them."

MEMOIR OF JOHN CORNISH, Esq.

Mr. Cornish was born in the city of Exeter, (England) and came to this country during the American Revolution. Being of an enterpriſing turn, he viſited ſeveral parts of the United States, with a view to ſettle in ſome eligible ſituation for buſineſs. He at length took up his reſidence in Boſton, where he reſided for ſeveral years, until he had acquired a very handſome property, and then removed to Andover in the county of Eſſex, where he cloſed the ſcene of life September 29th, 1814, aged 60.

As a citizen, Mr. Corniſh was highly esteemed and reſpected, being often called to aſſiſt in the management of the affairs of the town as one of their *Selectmen*. He was alſo ſeveral times choſen, and honoured with a ſeat in the the Legiſlature of the Commonwealth. Sincerity and uprightneſs, marked the general tenor of his public conduct. The duties of domeſtic life were diſcharged with equal correctneſs, and with uncommon affection. His houſe was the abode of cheerfulneſs and urbanity; while hoſpitality and plenty made ſuch as viſited him happy in his company. Were we to attempt to mention his occaſional acts of beneficence, eſpecially to ſuch as ſtill enjoy his favours, and who feel an undiminiſhed and grateful eſteem for his

memory, it would be a treſpaſs upon the modeſt ſentiments of the deceaſed. A juſt reſpect for his opinion, prevents us from being extravagant in panegyric; for he often expreſſed his decided diſapprobation of that incenſe of applauſe, too frequently conferred on charity; together with all the gay trappings of vanity with which many have decked the religion of the dead. To heighten the virtues of any by the mere charm of eloquence, he conſidered as a base, beguiling lure of ſuperſtition, that ought to be exploded.

Conſcious of his own depravity, he felt humbly to admire the diſtinguiſhing goodneſs of God to him as a ſinner, and freely acknowledged, that if there were any thing good in him, the praiſe was alone due to his Maker.

In reviewing the arrangements of divine Providence, in ordering the temporal, as well as the ſpiritual affairs of our deceaſed brother, in not only furniſhing him with the means, but with a diſpoſition to promote the viſible cauſe of the Redeemer, we cannot withhold a tribute of gratitude to God, for his kindneſs to us, and in this way would tell to the generations to come, how that the Lord moved the heart of our deceaſed friend, to bequeath his whole property (amounting by eſtimation to about *twenty-four thouſand dollars*) to eventually become a permanent Fund, for the purpoſe of aſſiſting pious young men of the Baptiſt denomination, who give evidence of their being called to preach the goſpel, in obtaining ſuch a degree of literary and theological knowledge as may be neceſſary to qualify them for the work. Reſerving, however, to his widow (who is the only ſurviving relative in America) the whole income during her natural life. Said property is left to the care of Rev. William Batchelder of Haverhill, and Rev. Lucius Bolles of Salem, who were appointed executors by the teſtator.

The religion of our deceaſed friend was that of the heart, benevolent and amiable, practiſed in all the concerns of life, without auſterity or oſtentation, increaſing in its fervour as he approached nearer to eternity. A high ſenſe of honour, accompanied by the ſtricteſt integrity, were conſpicuous in all his dealings; while his promiſes were inviolable. The mildneſs of his diſpoſition rendered him indulgent to the faults of others. Modeſt and unaſſuming, he cautiouſly avoided all parade in religion, and dreaded the thought of hypocriſy.

Having for years enjoyed the preaching of the late Dr. Stillman, his ſentiments of religion, both doctrinal and practical, were ſimilar to thoſe profeſſed by that eminent divine.

Mr. Corniſh had formed the reſolution, to eſpouſe the cauſe of of Chriſt, by an open profeſſion of his religion, but death prevented his carying it into effect, by removing him, after a ſhort confinement, to the church in glory, as we have reaſon to hope. The cloſing ſcene of his life was marked with patience, fortitude, and ſubmiſſion. "Bleſſed are the dead which die in the Lord."

BIOGRAPHY OF MRS. CHLOE SPEAR.

Chloe Spear was born in the wilds of Africa, and brought to this town when about 12 or 14 years of age. She was owned and brought up in the family of the late Capt. Bradford, father of the preſent High-Sheriff of the county of Suffolk. Such was her fidelity in the family, that her Maſter gave her a certificate of manumiſſion, which was to take effect at a ſpecified period not very diſtant; but ſoon after, by a law of the Commonwealth, all the ſlaves in the State were manumitted.

Before her freedom, ſhe was married to Ceſar Spear, (a man of colour) by whom ſhe had ſeveral children, all of whom died before her, as did alſo her huſband. Her only ſurviving relative is a grandſon.

The principal deſign of this Memoir, is to ſhow the excellency of our holy religion, in its happy effects upon this uncultivated African woman. Although nature had given her a ſable hue, it furniſhed her with a mind of no inferior order. She could read but very indifferently, and her pronunciation was extremely broken and imperfect; indeed, many words ſhe could never pronounce intelligibly: yet it may with truth be aſſerted, that few Chriſtians have their minds more richly ſtored with ſcripture knowledge than ſhe had.

She has often remarked, that when ſhe firſt came to America, ſhe uſed frequently to weep, and wiſh to die, imagining, that when ſhe died ſhe ſhould return to her native country again. But when her mind became enlightened by the Spirit of God, to underſtand the ſacred ſcriptures, ſhe was led to hope for a better country beyond the vale of death. She often expreſſed her deep aſtoniſhment, that God in his holy providence ſhould ſuffer her to be *ſtolen* from her parents and friends, and be brought to this Chriſtian land, to give her the knowledge of ſalvation by Jeſus Chriſt.

The writer of this, is unable to give a particular account of her firſt religious exerciſes; but believes they commenced under the labours of the late Dr. Stillman, whoſe lectures ſhe occaſionally attended. Her firſt engagements, however, were made with the *New-North Congregational church* in this town. Her ardent feelings led her to wiſh to converſe with experimental Chriſtians wherever ſhe met with them.

After Mr. Gair's ſettlement with the Second Baptiſt Church, ſhe frequently attended his lectures, and often ſought opportunities of converſing with him. In the month of November, 1788, ſhe became a member of the church, then under his paſtoral care, having been previouſly baptized by him. During a period of more than twenty-ſix years, while a member of this church, her conduct has been truly exemplary and uniform. She diſcovered an anxious concern upon all occaſions to walk worthy of her profeſſion, and adorn the doctrine of God our Saviour in all things. She was highly eſteemed by many of our young members, eſpecially by thoſe of her own colour, to whom, by her long experience, and prudent counſel, ſhe was peculiarly ſerviceable. Her ſerious reproofs, and affectionate exhorta-

tions will not ſoon be forgotten. So highly was ſhe eſteemed for her piety, that many ſought an acquaintance with her. For this purpoſe ſhe was not unfrequently carried to the neighbouring towns, to the diſtance of 20 miles, where ſhe ſometimes ſpent weeks, in encouraging and ſtrengthening young and feeble Chriſtians, among whom ſhe appeared *gentle as a nurſe.*

By her prudent and good economy ſhe not only obtained a comfortable living, but acquired a conſiderable property, which ſhe has left principally to charitable and religious purpoſes.*

Several of the laſt years of her life, her mind appeared to be uncommonly ſpiritual. As ſhe advanced in life, ſhe ſeemed to ripen for glory. Few Chriſtians with whom we have been acquainted, have appeared to maintain ſo near a walk with God, or to enjoy ſo much of heaven.

During her laſt ſickneſs, which was of ſeveral months continuance, ſhe was favoured with an almoſt uninterrupted peace of mind. When exceeding low, ſhe would frequently, while bolſtered up in her bed, converſe for hours with her friends who ſurrounded her, until her ſtrength was quite exhauſted. She improved every opportunity to exhort her Chriſtian friends to walk worthy of the Lord, and to live in love and peace with each other. Such as ſhe had reaſon to believe were in a ſtate of unbelief, ſhe moſt faithfully and ſolemnly warned to flee from the wrath to come. Many could not refrain from tears, while liſtening to her broken but pious and moving exhortations. In one of the laſt viſits made her by her Paſtor, only a day or two before her death, ſhe obſerved to him, ſhe had ſeveral times thought herſelf going to her bleſſed Saviour: but added, ſhe was willing to ſtay or to go, juſt as her heavenly Father ſhould ſee fit to order. After a number of very touching obſervations, ſhe ſaid, "O Sir, I have been thinking of that bleſſed paſſage of ſcripture, where it ſaid, *They that be planted in the houſe of the Lord, ſhall flouriſh in the court-yards of our God. They ſhall bring forth fruit in old age. They ſhall be fat and flouriſhing; to ſhow that the Lord is upright.*† This, Sir, ſeems to be my experience. O the Lord is good to me, poor unworthy creature." Death had no terrors for her. She ſeemed wholly reſigned to the will of God, and like good old Simeon ready to depart in peace. On the 3d of January, 1815, ſhe gently fell aſleep in Jeſus, aged, as was ſuppoſed, about 65; and on the 7th her remains were committed to the family vault of her former Maſter, which was kindly offered by the heirs.

* She left by *will* to her grandſon, $500. To five persons of colour, all members of the ſame church $50 each; and to three of them all her wearing apparel, beds, bed and table linen. Several ſmaller legacies to others. To the church ſhe gave $333, 33 cents, the interest to be applied to the relief of the ſick and poor, particularly to the members of colour. The remainder ſhe left to the Baptiſt Miſſionary Society. She had previouſly made a preſent to her Paſtor, of $100.

† A funeral Diſcourſe was delivered from this paſſage, by the Paſtor of the church, the Lord's day following her interment.

RETURN OF PEACE.

THE temple of *Janus*, built by *Numa*, was ſaid to be open only in time of war, and always ſhut in time of peace; the latter, however, ſeldom happened.*

We congratulate our readers that this temple is now cloſed as it reſpects the war in our beloved country. May Heaven grant, that it may never more be opened; but that *Peace* may be continued to this favoured land, ſo long as the ſun and moon ſhall endure.

The return of *Peace* opens again thoſe vaſt fields for miſſionary labour, from which we had been excluded by the terrors of war; and we confidently hope and expect, that it will alſo increaſe our means of ſending the Goſpel to the poor and deſtitute, wherever they may be found throughout our land.

The return of Peace relieves us of another difficulty reſpecting our India miſſion. Our brethren can now go and return in ſafety. The opportunities of giving, and receiving intelligence from them, will alſo be unimpeded and frequent. Thus, while we hail the return of Peace, may our hearts ſwell with gratitude to the all-wiſe Diſpoſer of events, who has ſo mercifully interpoſed, to ſave us from the miſeries of a protracted war.

When we contraſt the numerous and indeſcribable miſeries attendant on a ſtate of war, with all that rich profuſion of bleſſings which a ſtate of peace proffers to our enjoyment, we are led to exclaim with an ancient prince of Iſrael, "Let there be peace in my day." The joy occaſioned by the moſt ſplendid victory, is alloyed by the painful recollection, that the wreath which binds the conqueror's brow is moiſtened with the blood of his vanquiſhed foe, and the breeze which ſwells his floating banner is loaded with the groans and cries of widows and orphans. But while we deplore the deſtruction of our ſpecies, we revere the patriotiſm and valour of the brave defenders of our country's cauſe, who have hazarded their lives in defence of our rights and liberties, and whatſoever is held dear to man. Immortal praiſe to that Being, who has cauſed the noiſe of war to ceaſe. The dark cloud which has ſo long hung over the nation has gone by, and the rainbow of *peace* has again cheered our deſponding hopes. While we hail the return of this lovely exile, let us offer up our fervant prayers, that ſhe may make this land of liberty her everlaſting abode. Then,

> "All crimes ſhall ceaſe, and ancient fraud ſhall fail;
> "Returning juſtice lift aloft her ſcale;
> "PEACE o'er the earth her olive wand extend,
> "And white-rob'd innocence from heav'n deſcend."

Ed.

* January, the firſt month in the year, took its name from this deity.

ORDINATIONS.

ORDAINED at Wendal, (Maſſa.) January 24th, 1814, brother DAVID GODDARD to the paſtoral care of the Baptiſt church in that town. Sermon by brother E. Montague of Leverett, from 2 Cor. vi. 1. Brother Joſeph Smallage made the ordaining Prayer, brother Paul Davis delivered the Charge, brother David Peaſe gave the Right Hand of Fellowſhip and brother Ebenezer Burt offered up the concluding prayer.

The ſervices were attended in the Congregational Meeting-houſe. The audience was numerous, reſpectable, and ſolemn.

In Pembroke, on Wedneſday Nov. 9th, 1814, brother JOSEPH TORREY to the work of the miniſtry. Elder S. Glover of Kingſton, preached on the occaſion; Elder S Abbot of Middleboro' offered up the ordaining Prayer; Elder S. Nelſon of do. delivered the Charge; Elder J. Butler of Hanover gave the Right Hand of Fellowſhip, and brother N. W. Williams of Salem made the concluding prayer.

ORIGINAL.

[*For the Magazine.*]

PERFECTION! 'tis a *mark divine*,
In all God's works we see it shine,
From man's best deeds excluded;
And who to claim it does preſume
Incurs perverſion in its room,
And shews himself deluded.

Hence we discern a reason, why
The works of *nature* please the eye,
Both real, and perspective;
And why one's admiration grows
The more of them he sees and knows,
While *art* seems more defective.

God's works of providence and grace
Assume the most conspicuous place,
And challenge our attention;
When these we rightly meditate,
They all appear exeeeding great,
Surpassing comprehension.

No pleasures can those joys excel
Which in the Christian's bosom dwell,
When themes of grace pursuing;
How well the Word and Spirit join,
And their united force combine,
The stubborn soul renewing.

To ponder o'er the gracious plan,
Devis'd to rescue fallen man,
His first revolt redressing;
Reflecting, that the time will be,
When *all* to Christ shall bow the knee,
Yields comfort worth possessing.

And such a burst of sacred joy
Did every heart-felt grief destroy,
When in anticipation,
I saw the gospel's heavenly light,
Rising with lustre clear and bright,
On every heathen nation!

King JESUS rais'd his gracious throne,
And with unrivall'd splendour shone,
Upon his holy mountain;
Whither the ransom'd nations flow,
Shouting hosannas as they go
To taste the living fountain.

From sea to sea, throughout the world,
Dumb idols to the dust were hurl'd,
And glory fill'd creation;
The vault of heaven with praises rung,
And men redeem'd of every tongue,
Did shout aloud SALVATION!

Zion, once hated and distress'd,
Her friends and advocates oppress'd
By enemies infernal,
Now rose to everlasting fame,
And through the Lord, her light, became
All excellent! eternal.

All rebel passions die away
And "peace o'er earth extends her sway,"
No more of battle's thunder;
Garments no more are roll'd in blood,
Nor hostile navies plough the flood,
To kill, subdue and plunder.

The curse, which on creation fell,
Because our parents did rebel,
No longer now remaining,
The sporting child no serpent dreads,
And lambs with lions make their beds,
No injury sustaining!—

Rous'd by this sweet, prospective view,
My thoughts to heaven in rapture flew,
My heart in supplications,—
"Lord Jesus, shorten thy delay,
Hasten this long expected day,
Come, thou Desire of Nations."

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